

THE TRANSFORMATION OF THE IMPRESSIONS

The subject of this lecture is self-transformation. In past talks, we spoke about the importance that life has in itself; we also said that a man is what his life is and that his life is like a film. He takes it with him when he disincarnates to relive it in a retrospective manner in the astral world, and later he returns and brings it with him again to project it once more on the scenario of the physical world.

It is clear that the Law of Recurrence exists and that all events are repeated; everything happens again exactly as it did before with all its good or bad consequences. It is clear that the transformation of life is only possible if one really wants it. Transformation means that one thing changes into another. It is logical that everything is susceptible to change.

There exist transformations of matter that are very well known. Nobody can deny, for example, that sugar is transformed into alcohol and that alcohol is transformed into vinegar through the action of fermentation. This is a transformation of one molecular substance into another. We know the chemical life of the elements; for example, radium is slowly transformed into lead.

Alchemists of the Middle Ages spoke about the transmutation of lead into gold; nevertheless, they were not always referring to something metallic or to merely physical question. Normally, their words indicated "the transmutation of the lead of the personality into the gold of the Spirit." Thus, it is convenient for us to reflect upon all these things.

In the Gospels, the comparison of the earthly man to a seed that is capable of growth has the same meaning as the idea of a man who can be born again. It is obvious that if the grain does not die, the plant cannot sprout.

In every transformation, there exists death and birth.

In Gnosis, we consider man as a factory with three stories which normally absorb three elements:

1. Common food: this normally corresponds to the inferior floor of the factory. It is related to the stomach.
2. The Air: This corresponds to the second floor, and it is related to the lungs.
3. The impressions, which undoubtedly are closely related to the brain or third floor of the factory.

We have these relationships: impressions-brain, air-lungs, food-stomach.

The food we eat undergoes successive transformations. The process of life in itself consists of transformation. Each creature of the universe lives by means of transforming one substance into another. Plants, for example, transform air, water, and the salts of the earth into new vital substances and elements (i.e. fruits and vegetables).

Everything is transformation.

By the action of the solar light, the fermentations of nature take place. Unquestionably, the film of life that normally covers earth's surface conducts all universal forces towards the interior of the planet. Every plant and very creature, even the intellectual animal, wrongly called man, absorb or assimilates certain cosmic forces, which then are transformed and transmitted unconsciously towards the interior layers of the earth.

Such transformed forces are closely related to the economy of the planetary organism on which we live. Undoubtedly, each creature, in accordance with its species, transforms certain forces that are later transmitted towards the interior of the earth for the economy of this world. Thus, each living creature has its own functions.

When we eat some food necessary for our existence, it is clear that it is transformed stage by stage. What is it within us that is able to accomplish these processes of transformation of substances in relation to the food we eat? It is the instinctive center! Really, the wisdom of this center is amazing!

Digestion itself is transformation. The food in the stomach, that is to say, on the inferior floor of the factory, undergoes transformations.

If something enters [the body] without passing through the stomach, the organism is unable to assimilate essential vitamins and proteins, and this would easily result in indigestion. So as we reflect upon this question, we understand the necessity of passing through a transformation. It is clear that physical food is transformed, but this is something that we must reflect on.

Do we transform impressions adequately?

Nature doesn't need the intellectual animal to transform impressions. A person who can transform impressions has an in-depth knowledge. This is what we need to understand...

It would be wonderful if we were able to transform impressions. Most people (as they see practical life) believe that this physical world is going to give them everything they yearn for and are looking for. This is really a tremendous mistake. First of all, we need to understand the meaning of the esoteric work as it relates to the transformation of impressions. Do we need to transform them? Certainly, yes! Life enters our organism in the form of mere impressions.

A person cannot really transform himself if he does not transform the impressions that come to his mind. Life doesn't really exist as an external thing. What we are saying is

something very revolutionary because everybody believes that what is physical is real; however, if we look at it a little more deeply, we will see that what we are receiving every moment, every instant, are impressions. If we see a person whom we like or dislike, the first thing we receive are impressions, which are not something physical or exclusively material, as many learned ignoramus believe.

The reality of life are its impressions. It is clear that these ideas are very difficult to understand. It is difficult to perceive them. It is possible that you are sure that life exists as it appears, not as impressions; this is because you are totally fascinated with the physical world.

The person we see sitting in a chair, for example, with a suit of a certain color, or a person who greets us, smiles at us, and so on: they are real to us, aren't they? If, however, we meditate profoundly upon all this, we will determine that what is real to us are our impressions. Naturally, these reach the mind through the windows of the senses. If we didn't have senses, for instance, no eyes to see, no ears to hear, no mouth to taste the food we eat, would the physical world exist for us? It is clear that it would not exist! Life comes to us in the form of impressions, and this is where the possibility of working on ourselves exists.

What do we have to do, then? We must understand the work that we have to accomplish. How can we attain a psychological transformation of ourselves? By working on the impressions we are receiving each moment, each instant. This first work receives the name of the First Conscious Shock and is related to those impressions that we are receiving. The latter are everything we know of the exterior world (i.e. what is the true size of people and things?)

We need to transform ourselves internally every day.

When we want to transform our psychological features, we need to work on the impressions that enter us. Why do we call the work on the impressions that enter us the "First Conscious Shock?" Because the shock is something that we cannot perform mechanically; it requires conscious effort. It is clear that when a person begins to understand this work, he stops being a mechanical being that only serves the intentions of nature. We are sleeping creatures, created by nature for her practical purposes, which are totally against our own inner self-realization.

So now you begin to understand the meaning of what I say. If you think now of the meaning of everything is taught here, you will see that it is related to your own efforts. Starting with self-observation, you will see (in the practical esoteric side) that everything is related to the transformation of impressions and the results that naturally come from them; for instance, the work on such matters as negative emotions, interior irritable states, identification, self-consideration, successive "I's", lies, self-justification, excuses, and the unconscious states in which we find ourselves are all related to the transformation of impressions. In a way, therefore, the Work is compared to a dissection, which in itself is a transformation. So it's necessary for us to reflect on all this and to understand what the

First Conscious Shock is. It is necessary to create an element of change in the place where impressions enter, do not forget it! Through comprehension of the Work, you can accept life as real work. Then you will be in a conscious state of self-remembering, and this state of consciousness will carry you to the crude reality of the transformation of impressions.

The same impressions, transformed as a result of the Work, will carry you to a better life with respect to your present one; life won't act upon you any more as it used to. You will start to think and comprehend in a new manner, and this naturally the beginning of your own transformation; however, as long as you think in the same manner, it is clear that there will be no interior change.

To transform the impressions of life is to transform oneself. This entire new form of thinking can do it. The whole matter lies in a radical transformation. We achieve nothing if we do not transform ourselves. As you understand very well, life constantly demands that we react, and all our actions form our personal life.

To change our life is really to change our own reactions; however, external life comes to us in the form of mere impressions that oblige us to react within a fixed pattern. If the reactions which form our personal life are negative, then our life will be negative too. Life consists mainly of a series of negative reactions which happen as recurring answers to the impressions that reach the mind. Then, our task consists in transforming the impressions of life so that they don't provoke these kind of answers. To achieve this, however, it is necessary to observe ourselves from moment to moment, and this means we must study our own impressions.

We can't let impressions arrive in a subjective, mechanical way. If we stop letting impressions arrive in a subjective, mechanical way, we start a new life and we start living consciously.

An individual can have the luxury of letting impressions arrive mechanically, but if he doesn't commit such error, if he transforms those impressions, then he starts to live consciously. That is why this is called the First Conscious Shock. The first conscious shock consists in transforming impressions the moment they reach or "enter" the mind. It starts consciously and that is why it is called the first conscious shock. If we transform impressions when they enter the mind, they disappear with no mechanical results. We must always work on these results since their mechanicalness damages our psyche.

We need a specific vibration of the Work and a proper appreciation of the teachings because this Gnostic Esoteric Work should be performed at the point where impressions enter and are distributed mechanically to the wrong places, provoking old reactions. That point is the personality.

I'll try to simplify this. A stone, thrown into a lake, makes an impression. The result of this impression are waves which go from the center to the periphery. True? Well now, with the help of this example, let us imagine for a moment the mind as a lake. Suddenly,

the mental image of a person appears; like the stone of our example, this image reaches the lake of the mind. Then, the mind reacts to these impressions.

Impressions produce the image that reaches the mind; the reactions are the response to those impressions.

If you throw a ball against a wall, the wall receives an impression; then comes the reaction, that is to say, the ball returns to the thrower. It's possible that the ball won't return directly to the person who threw it, but in any case, it bounces off the wall, and this is a reaction.

Thus the world is formed by impressions; for example, the image of a table comes to our mind through the senses. We can't say that the table has entered our brain; that would be absurd. But the image of the table has entered, then our mind reacts immediately, saying: "This is a table of wood, metal, and so on."

Now then, there are impressions that are not so agreeable, for example, insulting words. We can transform insulting words (words are only that: words). So then, what can we do? Transform the impressions that such words produce; this is possible.

Gnosis teaches us to crystallize in ourselves the Second Force, the Christ, by means of the following precept: "One should receive, with pleasure, the unpleasant actions of our fellow man." Here is the way to transform the impressions that the words of an abusive person produce in us. This maxim will naturally help us to crystallize in ourselves the Second Force, the Christ, so that the Christ's forms within us. This is a sublime postulate, one hundred percent esoteric.

If from the physical world we only know impressions, then this physical world is not as external as people believe. Enough reason for Emmanuel Kant to say: "The exterior is the interior." So if the interior is what is worthwhile, then we should transform the interior. Impressions are internal; therefore, all the objects and things that we see exist within us in the form of impressions.

If we don't transform impressions, then nothing can change us. Lust, pride, greed, hatred, and so on exist in the form of impressions in our psyche; they vibrate incessantly. The mechanical result of these impressions is the creation of all those inhuman elements, normally called "I's" that we carry within and that, in their totality, constitute the "self."

Suppose, for example, that a man sees a provocative woman and he doesn't transform these impressions. The result will be, naturally, a lustful type of reaction, producing in him the desire to possess her. Such desire is the result of an impression received and crystallized in a mechanical way, taking form in his psyche and being converted into another aggregate, in other words, into another inhuman element, a lustful type of "I" that will be part of the totality of inhuman elements which constitute the "I," the ego, the "self."

So, let's continue. Within us there exist anger, greed, lust, envy, pride, laziness, gluttony. Why anger? Because we didn't transform many of the impressions that came to us. The mechanical results of such impressions of anger have been the formation of the "I's" that exist and live in our psyche and constantly make us feel angry.

Greed: Undoubtedly, many things awakened greed in us: money, jewel, various material objects, and so forth. These things, came to us in the form of impressions and we failed to transform them into something different (i.e. into an attraction to beauty or happiness). Such impressions that were not transformed became, naturally, "I's" of greed, which we now carry within.

Lust: I've already said that the various forms of lust came to us in the form of impressions; that is to say, erotic images sprang forth and lust was the reaction. If we didn't transform these lustful waves, these impressions or lustful feelings, this unhealthy eroticism, there was a natural consequence. We received these impressions in a very mechanical way; new and lascivious "I's" were born in our psyche.

Therefore, we have to work on the impressions that we have in us and on their mechanical results, right now. Within us we have impressions of anger, greed, gluttony, laziness, pride, and so on. We also have in us the mechanical results of such impressions: groups of quarrelsome and screaming "I's" that we need to understand and eliminate. Such work requires knowing how to transform impressions and how to eliminate the mechanical results of impressions that were not transformed in the past. The exterior world, in and of itself, does not exist. What exist are impressions and our reactions, which are internal.

Nobody can say that he is seeing an actual tree; he is seeing the image of the tree, not the tree. Nobody sees the thing in itself, as Emmanuel Kant used to say. What we see is the image of things, that is to say, the impression of a tree or of things, and these are internal; they belong to the mind. If a person does not modify or change himself, the result comes immediately: the birth of new "I's" which bring him into greater slavery and intensify the sleep in which he lives.

When we really understand that everything that exists within us, with respect to the physical world, is no more than impressions, we also understand the need to transform these impressions, and by doing this, we start our own transformation.

There is nothing more painful than calumny or insulting words. If one is able to transform the impressions created by such words, those words remain without any value; they are like a cheque that bounces. Certainly, insulting words have no more value than what is given to them by those who are insulted. So, if the person insulted doesn't place any value on those words, they will be like a cheque that bounces. When one understands this, then one transforms the impressions of such words into something different; for example, love, compassion, and so on. This naturally means transformation.

Thus, we need to transform impressions incessantly, both present and past ones. Within us, there exist many impressions which in the past we mistakenly did not transform; the mechanical results of these impressions are the "I's", which we have to disintegrate in order to free and awaken the Consciousness. Reflect upon this: things and people within you, within your mind, are no more than impressions in you, in your mind. If you transform those impressions, you will transform your life.

When there is pride in us, for example, it is based on ignorance. What does any of us have to be proud of? Social position? Money? If, however, we understand that our social position is merely a mental question or a series of impressions that have reached our mind about our social status; if we understand that such a state is no more than a mental question; if we analyze its real value: then, we realize that our status exists in our mind in the form of impressions. These impressions that are produced by money and social position are no more than external impressions reaching the mind. If we understand that they are only impressions of the mind, then we can transform them and pride itself collapses. Then, in a natural way, humility is born within us.

I will explain in detail this whole process of the transmutation of impressions; for example, if an image of a lustful woman comes to mind, such a image is an impression, obviously. We can transform that lustful impression through comprehension. It is enough to think, at that moment, that this woman has to die and that her body will soon become dust in the grave; we then image her body decomposing. That is enough to transform that lustful impression into chastity. If it is not transformed, it will become another lustful "I"; therefore, it is convenient that through comprehension, we transform impressions that appear in the mind.

I think you now understand that the exterior world isn't so exterior as is usually believed. All that comes to us from the world is interior, no more than internal impressions. A person could not put a tree, a chair, a house, a palace, or a stone inside his mind. Everything arrives in our mind in the form of impressions, impressions of a world that we call exterior and that really isn't so exterior as we believe.

Thus, it is convenient for us to transform impressions through comprehension.

If someone greets us or compliments us, how can we transform the vanity that such people provoke within us? Obviously, adulation and praise are no more than impressions that come to the mind, which reacts with vanity; however, if those impressions are transformed, vanity won't exist. So how can words of flattery be transformed? Through comprehension. When we understand that we are really no more than an infinitesimal creature in a corner of the universe, we in fact transform impressions such as adulation and flattery into something different. We convert such impressions into what they are - dust, cosmic dust - because we understand our own position.

We know that the galaxy in which we live has many millions of worlds. What is earth? Our planet Earth is a grain of sand in space, and we (we could say) are micro-organisms of that particle. So what?

If we can understand this when they flatter us, we would transform those impressions that are related to flattery, adulation, or praise. As a result, we wouldn't react with pride. True? The more we reflect upon this, the more we will comprehend the necessity for a complete transformation of impressions.

Everything that we see externally is exterior. If we don't work on what is within us, we will walk the path of error because we won't modify our habits. If we want to be different, we need to transform ourselves integrally, and if we want to transform ourselves, we must begin by transforming animal and bestial impressions into elements of devotion. It is then that sexual transformation or transmutation appear within us.

This matter of impressions deserves to be analyzed in a clear and precise way. The personality that we have received or acquired receives impressions of life, but it doesn't transform them because it is really something dead. If impressions fall directly on the Essence, it is obvious that they will be transformed because it will deposit them in the proper centers of the human machine.

The "personality" is a term applied to all we acquire. It is clear that it translates all impressions of everything in life in a limited and stereotyped way, in accordance with its quality and associations. In this respect, in the Work, the personality is sometimes compared to a very bad secretary who, as a receptionist, is in charge of all ideas, concepts, precepts, opinions, and prejudices.

It has many dictionaries, encyclopedias of all types, and books of reference, and it is in communication with the three centers (the mental, the emotional, and the motor centers) through wrong ideas. As a consequence, it nearly always puts us in communication with wrong centers. This means that impressions that come are sent to the wrong places, to inappropriate centers; this naturally produces bad results.

I will give you an example so that you may understand me better. Let us suppose that a woman pays a gentleman a lot of consideration and respect. It is clear that the impressions that the gentleman is receiving in his mind are received by the personality, which sends them to the wrong centers. Normally, it sends them to the sexual center; then, the gentleman firmly believes that this lady is in love with him. It doesn't take very long for him to make advances towards her. Undoubtedly, if this lady never had that sort of feeling towards this gentleman, she would feel, with good reason, very surprised. Wouldn't she? This is the result of a very bad transformation of impressions.

You can see how bad a secretary the personality is. Undoubtedly, the life of a man depends on this secretary, which searches mechanically for information in its reference book, without totally comprehending what Reality is; therefore, it transmits the

information without concern for what might happen, feeling that it is fulfilling its duty. This is our interior situation.

What we have to comprehend in this allegory is that the human personality which we acquire is in charge of our lives; this is very important. Unquestionably, it is useless to imagine that this happens only to certain people; it happens to everybody - no matter who he is.

Self-observation helps us to verify the existence of various reactions produced by impressions that reach us. These mechanical reactions unfortunately govern us. It is clear that everyone is governed by life; it doesn't matter whether he's called liberal or conservative, revolutionary or bolshevik, good or bad, and so on.

It is obvious that our reactions to the impact of the exterior world constitute our life. Certainly, humanity, in this sense, is completely mechanical. A person forms a repertoire of reactions in life and they gradually form the practical experience of his existence. It is clear that any action produces a reaction, and actions of a certain type repeatedly produce reactions of a certain type; these reactions are called experiences.

It is necessary, in order to comprehend our actions and reactions better, to be able to relax our mind. Mental relaxation is marvelous. Lie down on your bed or sit in a comfortable armchair, relax all your muscles patiently, and then empty the mind of all kinds of thoughts, desires, emotions, memories, and so on. When the mind is silent, we can learn to know ourselves better. In such moments of quietness and mental silence, we can verify directly the crude reality of all actions of practical life.

When the mind is completely at rest, we'll see these multitudes of elements and sub-elements, actions and reactions, desires and passions as something foreign to us; they wait for the proper moment to take control of us, of our personality. That is the reason why silence and quietness of mind are valuable. Relaxation of the intellect is beneficial; it leads to self-knowledge.

So, a person's life (that is to say the exterior life, what we see, hear and lives) is his reaction to impressions which reach him from the physical world. It is a great error to think that what is called life is a concrete thing, solid, and the same for everyone. Certainly, nobody has the same impressions with respect to life. Impressions are infinite. Life certainly is our impressions of it, and it is clear that we can transform such impressions if we want to; however, as we said, this is a very difficult idea to comprehend because the hypnotism of the senses is so powerful.

Even though it seems incredible, all human beings are in a state of collective hypnotism. Such hypnotism is produced by the residual effect of the abominable Kundartiguador Organ. When it was eliminated from the human being, diverse psychological aggregates or inhuman elements were left; together they constitute the "self." These elements and sub-elements both condition the Consciousness and keep it hypnotized. So, hypnosis of a collective type exists. The whole world is hypnotized.

The mind is so bottled up in the five senses that it can't properly comprehend how to be independent of them; it firmly believes the senses are like gods that show it reality. Thus, our interior life of thoughts and feelings is still confused because of merely intellectual and rational concepts. At the same time, we know where we really live - in our world of feelings and thoughts.

Life is our impressions and can be transformed.

So we need to learn to transform impressions. It is not possible, however, to transform anything within us while we stick to the world of the five senses. As I said in past talks, experience teaches us that if this Work is negative, it is our own fault. From the sensory point of view, it is this or that other person whom one sees or hears who is at fault. At the same time, that person will say that we are to blame, but really the fault is in the impressions that we have about people.

Many times we think that a person is evil when in reality he is a tame sheep. It is very convenient to learn to transform all impressions that we have about life and to learn to receive, with pleasure, the unpleasant actions of our fellow man.

Speaking scientifically about impressions and the way to transform them, we can say that impressions which come to us correspond to H-48, which is the hydrogen that governs the physical body. So, all impressions correspond to H-48, which is transformed into H-24, which corresponds to the Mental body, and even into H-6, which corresponds to the Causal body or Superior Manas.

INVERENCIAL PEACE

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